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Foreign Religious Intelligence.

From the London Missionary Register.

REGENT'S TOWN—SIERRA LEONE.

Extracts of the Influence of Religion on the Recaptured Negroes.

From the communications of Mr. Johnson of the Church Missionary Society, we extract some exemplifications of the powerful influence of religion on the minds of his people.

Examining some Candidates for Baptism, Johnson was so much struck by the intelligent one of the women, that he has sent a Copy of the examination to the Committee. It shows—

Question.—How long have you felt desirous of baptism?—Answer. Since you came from

Gloucester, Sir.

Q. How did you become first desirous?—A.

—The words which you talk in the Church

make me afraid.

Q. Can you tell me those words, which made

you afraid?—A. Yes, Sir. You say, “Suppose

a woman die, and not born again by the

hand of God, they cannot go to God;” and then

talk about them people, how they stand

out the character of those who are not

again; and then I think that me—me do all

that.

Q. If you have been bad before, you do not any

bad now: you are very good this time, are

not?—A. Massa, me very bad: me heart

sin, and that trouble me.

I suppose, then, when you are baptized,

think you shall be better?—A. No, Massa;

no make me good: the Lord Jesus Christ,

one only can make me good, and can save

me; and for that I want to follow Him.

Q. Who is Jesus Christ?—A. The Son of God.

Q. What did He do to save you?—A. He die

on the Cross for sinners.

Q. Are you a sinner?—A. Too much, Massa.

Q. Where is the Lord Jesus Christ now?—A.

—live in Heaven.

Q. What is he doing there?—A. Pray for

me.

Q. How many Gods are there?—A. One;

the Son, God the Father, and God the Holy

Spirit—I mistake: it is God the Father, God the

Son, and God the Holy Ghost.

Q. You say three times God; are there not

Gods?—A. No, Massa: them three be one

Can you tell me who made you?—A. God

Father.

Q. Who redeemed you?—God the Son and

the Holy Ghost teach me.

Q. What does God the Holy Ghost teach you?

—He shew me my sin.

Q. Does he teach any thing else?—A. Yes:

—new people that they can be saved by Jesus

Christ.

Q. When he has shewn them that, does he

then any thing else?—A. He make them

feel glad. He give them peace.

Q. Can you tell me what is the outward thing

of baptism?—(Was silent.) I mean what does

the Minister take when he baptizes people?—A.

—Does wash your sins away?—A. I

—No, I think not.

Does water baptize both your body and

—You know that you have a body and a

—A. Yes, I know: but the Holy Ghost

baptize the soul.

What then is spiritual baptism? (Was si-

lent.) I mean what is true baptism?—A. The

ghost baptism.

Can you tell me what people eat and

when they come to the Lord's Table?—A.

—And what does the soul eat and drink?

—I mean while we look to Jesus

and, and remember His dying love, what do

we spiritually receive?—A. The body and

the Lord Jesus Christ.

You said before, that the Son of God

redeem you; what did he redeem or save

you?—A. He pay his own blood for sinners.

Why don't you say for me?—A. Me afraid

me so bad, me can't say “for me” yet.

Tell me, did not you know any thing be-

fore you felt your sins?—A. No, Massa: me

nothing before: me careless: me no hear:

when I see all the bad things I do before, then

to bear something.

Do you think you shall do good now?—A.

—If God help me, I want to do good;

cannot do any thing by myself. I hope the

Lord will help me—me bad too much—I sorry for

me.

Do you pray?—A. Yes, I pray; but I am

God no hear my prayer.

Do not you feel glad sometimes when you

—A. Yes, Sir: I feel sometimes glad, and

sometimes sorry.

Do you believe that the Lord Jesus Christ

—He say to you?—A. Sometimes I am afraid,

my sins too much: but he is God, and

all things: that make me glad.

—I am supposed, to my satisfaction.

Others who were also examined, gave similar

answers: but I would observe, that all cannot

be so correctly and judiciously as this

Woman: and, therefore, her examination must not

be taken as a general case; though I do not

say, but not materially. Some cannot speak

incoherently, while they can do so before Tambo

—some are so much agitated when they

are to me, that it requires a great deal of

patience to find out their real state.

The following remarks of one of the Christian

Friends—“I was alive without the law,

but, when the Commandment came, sin re-

vealed me, and I died.”

Yesterday morning, when you preach, you

say that the Law be our Schoolmaster to

Christ. You talk about the Ten Com-

mandments. You begin at the First, and me say

—“Me guilty!”—the Second, “Me

—the Third, “Me guilty!”—the Fourth,

“Me guilty!”—the Fifth, “Me guilty!”—Then

the Sixth—“Thou shall not kill.”—Me say,

“Me no guilty: I never kill some person.”

—“Ah! me no guilty.” Then you say,

you never hate any person?—did you ne-

ver that such a person, such a man, or such

man was dead?—Massa, you talk plenty

that: and what I feel that time, I can't

say. I talk in my heart, and say, “Me the

person!” My heart begin to beat—me

cry—my heart leave so much me don't

what to do. Massa, me think me kill TEX

before breakfast! I never think I so bad,

you talk about the Lord Jesus Christ,

we take all our sin. I think I stand the

like a person that have a big stone upon

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him head, and can't walk—want to fall down. O Massa! I have trouble too much—I no sleep all night. (Wept much.) I hope the Lord Jesus Christ will take my sins from me! Suppose he no save me, I shall go to hell for ever.”

Every sincere and watchful Christian will recognize his own enjoyments and conflicts, in the following declarations of a Negro woman:—

“A Woman said, “First time when I begin to pray, and when I see all bad things, I go plenty times to pray to the Lord Jesus Christ to pardon all my sins; and then I feel glad, very much, because Jesus Christ come into the world to save sinners. When I go out, I pray—in the road, I pray—in the farm I pray—when I get in the Market among plenty people, I pray—I always pray. That time my heart live upon the Lord Jesus Christ: when I get up, I pray—when I lie down, I pray—and when I see some of God's people, I glad very much: I talk to them, and tell them what the Lord do for me. But, this time, I don't know how I stand. Suppose I pray, my heart runs away from me; and when I get up from my knee, I don't know what I been say. Oh! my heart bad past everything! I don't think I live in the right way: I don't know what to do with myself. O Massa, I curse, I lie, I thief, I do everything that is bad.” “Do you really live in these things?” I asked.—“Me do them all,” she replied, “with my bad heart: suppose the Lord no help me, I should do them all with my hands, my mouth, and my feet. But all of them bad things live in my heart, and that trouble me much. Here she began to weep, and the conversation ended: but not without advice suited to her state.”

One of the Communicants, who was sick, manifested a tenderness of conscience, which may serve to stir up others to watchfulness:—

“Went to see a sick Communicant. When he saw me, he appeared much cast down. I asked if he had any thing to say to me. Tears ran down his black cheeks; but he remained silent. I again requested him, if he had any thing upon his mind, to tell me. He answered—“them words you talk last Sunday live in my heart.” (The text was Rev. iii. 19.) “I went to Fleetwood, sometime ago; and met with some of my country people, who live there. They make me come to their house. I eat with them; and they talk foolish, and I did not tell them that they do bad. I stand the same like one of them. My heart strike me, the same time; but I no mind that. Then them people do very bad—they curse, they drink, and do very bad. They tell me to stop all night. I no like it. But, by and bye, I stop: and, Oh! Massa! what plague me much, is, I laugh when they talk bad. Next day I go home, and oh! how my heart strike me when I go in the road; and when I come home, I get sick. God punish me for that; and since that time I been sick; sometimes, I only strong enough to go to church; but I get no peace in my heart, when I hear the Word of God. All is against me.” Here he began to weep again; and I perceived that his illness was caused by grief. I tried to point out to him the tenderness of the Father, after having punished his child; and that our Heavenly Father, in like manner, mercifully, through the Father's merit, receives His children, and forgives their backslidings freely.”

CALCUTTA—INDIA.

Progress of Knowledge among the Young.

The intimate connexion in which the Missionaries stand to the School and School-Book Societies, affords them gratifying opportunities of observing the progress of useful knowledge, as communicated to the young. As an illustration of this, they quote the following instances from one of the Journals of an English Baptist Missionary.

“I asked my Pundit, who has lately visited every School connected with the Society to examine its progress, whether he had witnessed any effects of the instruction now afforded to Children. He replied, “Yes, Sir: the effects are astonishing, both among the Children and the Parents. A few months ago, before your books were introduced, if I had asked a boy at School what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon; and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better, they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs which they formerly entertained and practiced. A few months ago, had a snake bitten a person, he would have done nothing but immediately call for a Priest to repeat a “muntra” or incantation over him; and if the snake was poisonous, die in the repetition—but now, as soon as he is bitten, he puts no faith in mantras, but directly ties a bandage over the wound, and gets a hot iron applied to burn out the poison; and if he gets it done quickly, there is great hope of his recovery, even though the snake were poisonous.”

“The other day,” he continued, “One of the Hurkarahs* or letter-carriers, “while all the servants were sitting together in my house, expressed his intention of swinging; as he had made a vow, when he was ill, that Siva would preserve his life, he would perform this act of holiness to his praise. All the assembly, instead of receiving this declaration of his piety with approbation, and encouraging him to put it into execution, as they would have done some little time ago, now, with one accord, blamed him for his folly, and made him desist from his intention.”

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a book of their own, which they said contained all the prophets. They began with our Saviour's conception, and, as Matthew's account of it did not agree with their own, they wished me to reconcile the two. I told them I should not undertake to reconcile the Christian Scriptures with the Coran; that if the Bible was true the Coran was false; and if the Coran was true, the Bible was false; both could not be true. I desired them to search out the true one. "Do you think then," said they, "that the Coran is false?" "Certainly," I replied. "What are your reasons for thinking so?" I told them,

1. That Mahomed was a mere man, and wrought no miracles to prove that he was sent of God; and therefore there was no reason for believing that he was the true prophet.

2. He and his followers propagated his religion, not by persuasion, but by warfare, and that too on the principles of covetousness, lust, ambition, and revenge; which were in accordance with all the depraved passions of man; and in direct hostility to all the precepts of the pure religion of Christ, which is holy as God is holy, and requires all men to be holy and harmless as its divine Author.

To this they listened with unexpected calmness and patience. But as I concluded, their chief speaker replied, that it was not altogether by warfare that Mahomed propagated his religion, but that he wrought many miracles—at one time he called on the people to embrace the faith; but they required a sign that he was sent from God; and, at his word the moon was rent in twain before their eyes.

I objected, and told them that he disclaimed all power of working miracles, and the Coran records no miracles of his. I desired them to inquire of their most learned men, and learn whether I had not stated the truth. They engaged to consider the matter, and wished me to call again, which I engaged to do. The general spirit, with which the conference was conducted, was very pleasing.

Addresses a company of Hindoos.

19. Addressed a company of Hindoos, who were assembled for the worship of one of their idol gods. I exhorted them to repent, and turn to the worship of the true God. They listened silently, and as I thought, showed some symptoms of shame and compunction. Surely, when these captives are set free from the adamantine chains, which now so firmly hold them in servitude to Satan, the triumph will be peculiarly glorious to our King and Saviour.—To-day I have been employed in writing an address to the Mussulmans, in Hindostan.—The scope of it is, "Christ contrasted with Mahomed."

Second Interview with the Mahomedans.

20. Called, as I promised, at the place where I had a conference with a company of Mussulmans. They still maintained, that Mahomed wrought miracles. I pointed out to them several chapters in the Coran, where he disclaims all power of working miracles. I desired them to examine further, and inquire after the truth. I lent them a manuscript copy of the tract entitled, "The Heavenly Way," which I have translated into Hindostan. To the tract was also appended a form of prayer in Hindostan. They promised to read it.

Some days ago I received a letter from the Jewish schoolmaster at Pane, a town on the continent, containing about 18,000 inhabitants, mostly Hindoos. He had collected 36 boys in his school, and expected more after the holy-days. He wished me to send him some books for distribution, as frequent inquiry was made for them. I sent him a large number, and wrote him a letter, exhorting him to attend himself to the great salvation; to give books to all, who desired them, provided they could read; and to dispense them as he had opportunity, in the neighbouring towns; and told him, that when his present supply was exhausted, he should be furnished with more.

21. In the afternoon, went among the people as usual, and addressed the word of life to several companies of people in different places. In one place, more than a hundred were present, and there I had to encounter the contradiction of sinners against our dear Redeemer.

Lapsed Catholics.

22. I addressed two companies of the lapsed Catholics. In the largest company there were more than twenty of these people. They are fast learning to use the Hindoo sophistry in defense of their idolatry. I called on one very aged Roman Catholic, with whom I have several times conversed. When, among other things, I urged on him the duty of abstaining from all labor on the Sabbath, he objected and said, in the manner of the Hindoos, "How then shall our bellies be filled?" O, that light may soon spring up in the midst of this darkness!

23. Three men came to unite with our family at our morning service. Eleven natives, men and boys, attended the Mahatta service. I afterwards took my usual circuit in town, and fell in with large numbers of people, whom I addressed.

Third Interview with the Mahomedans.

Called on the Mussulmans, where I had before held conference, and lent the tract. The number collected was soon increased to about fifty. As I entered the place and gave them a friendly salutation, they seemed agitated, and some immediately desired me not to come among them, as they did not wish to hear my talk; others prepared me a seat and wished me to sit down. What I had before advanced, I perceived had evidently disturbed them. After making a few brief remarks, I took leave of them, as they were so agitated as not to afford opportunity for a calm and candid discussion of the subject of Christianity. I could not but hope that their agitation might result, in some measure, from the power of divine truth upon their guilty consciences. O, that their proud hearts may be made to bow to the cross of that crucified Jesus whom they now fatally neglect!

CHOCTAW MISSION.

From the *Herald*.

EXTRACTS FROM THE JOURNAL KEPT AT MAYHEW.

Feb. 1, 1822. Mr. and Mrs. Wisner have taken a little fatherless Choctaw girl to bring up and educate as their own. She is three or four years old, an active and interesting child. Her father was a Choctaw; her mother is a poor widow. She has for some time been employed in our family.

Pleasing instance of Native Honesty.

12. Disguised another of our hired men for intemperance and other improper conduct.—Had an instance of honesty in the natives. Five or six months since, a young man from the Chickasaw nation stole from us an axe. From the unsatisfactory account he gave of the manner, in which he said he obtained the axe, the father of the young man suspected it had been stolen, and came to-day more than 20 miles to bring it back.

Notice of a company of Choctaws.

March 23. Mr. Wright, just returned from the Pigeon Roost, gives the following account of a company of Choctaws, recently settled near Capt. Folsom. For many years they have had no fixed residence; & being made up from the different clans and districts in the nation, they have not been considered as belonging to either of them, and have not received any part of the annuity which is paid the nation by the United States. Last summer, Capt. Folsom advised them to select a place, where they could settle compactly & permanently, to quit drinking whiskey, to which they were excessively inclined, & to cultivate the soil; telling them, that if they acceded to his proposal, he would use his influence to procure for them their proportion of the annuity. He gave them some account of the object of the missionaries, with which they appeared pleased, and expressed a desire to hear them preach. The same desire has often been expressed since. A few weeks ago, the man who is considered their leader, appointed a day for them to assemble, to see if they were unanimously agreed to have him for their head-man, and to adopt their new mode of settled living. Capt. Folsom was requested to attend, and

bring with him one of the missionaries, that he and his people might hear about the Great Spirit. Mr. Wright attended. There were about one hundred present. Most of them listened with serious attention, while the attributes of God, the creation of the world, the fall of man, and the plan of redemption were briefly explained. At the village is but a few miles from Capt. Folsom's, where Mr. Wright expects to reside for some time, we trust he will have frequent opportunities of preaching to these Gentiles the unsearchable riches of Christ.

Spirited efforts of the Natives at the French Camps.

In the French Camps, Mr. Kingsbury had an interview with the persons, who have been at the principal expense of erecting the buildings at that place, & who have engaged to furnish provision for their children & the teachers. Besides these children, it was designed, from the first, to make provision at this place for several poor scholars. The plan of the establishment was proportionately enlarged for their accommodation, and it was thought that a proportionate part of the expense of the buildings, should be defrayed from the general fund of the mission, unless an appropriation can be obtained from the civilization fund.

Various items of expense are also found necessary, which were not anticipated by those who first engaged to establish the school. They are not disposed to shirk from the laudable work they have undertaken. They only require such aid as it seems proper they should receive, & such as we believe will be easily obtained. The people will continue to furnish provision for their children, and a portion for the teacher and his family, and will aid in cultivating several acres of ground for the benefit of the school. It is believed that this establishment will be a very useful one. The situation of the school is pleasant and healthy. A pious and industrious man and woman are much needed at this station, as assistants.

A School desired at the Six Towns.

The chief men and warriors from the six towns, who attended the distributing of the annuities, were desirous that a school should be commenced in their district, as soon as practicable. After conferring with them, as to the most suitable situation for the school, they said they were willing it should be located where we thought best; for if it were left to them, they should not be agreed.—It was determined that preparations for this school should be made the ensuing summer. The impression on the minds of the natives, is generally favorable towards schools and civilization. But, like the rest of the world, they give good talks, but conduct very badly.

Distribution of the Annuity.

Two or three thousand Choctaws, men, women, and children, were assembled to receive the Annuity, which, on the present occasion, consisted of blankets, stout, domestic cottons, calico, quality bindings, knives, scissors, powder, lead, and a variety of other articles, to the amount of six thousand dollars. Many of the poor Indians had travelled, almost without provisions, and some half naked, five or six days journey. Some got a blanket, others cloth for a gown; others, an article of less value; and some were obliged to return without obtaining any thing to compensate for their toilsome journey.

The late treaty provides, that the poor and infirm shall first be supplied, and the residue be equally divided. Much care and labor was bestowed by the Agent, to carry this humane regulation into effect. But, without more efficient regulations, it cannot fully be accomplished. The Indians themselves sometimes get into disorder, and frustrate the intentions of those who are distributing the goods.

LETTER FROM MR. WILLIAM GOODELL.

We trust the time is not far distant, when the moral aspect of Mayhew, and of the places round about, will be as lovely, as their natural situation described in this letter. Mr. Goodell, the writer of this letter, is a successful agent of the Board, and is destined for the Palestine Mission.

Creek Path, April 20, 1822.

Mr. J. Scudder.—I have visited Mayhew, the French Camps, and Elliot, with much satisfaction; and am now on my way, with Mr. Kingsbury, to meet the Corresponding Secretary at Brainerd. The situation of Mayhew, is pleasant indeed. As you approach it from the East, there opens unexpectedly to view an extensive prairie, which contains several thousand acres, and which appears to be without a single stone, or tree, or fence, except now and then a small cluster of trees at great distances, like the little isles of the sea, and except also the railing, which encloses the fields of Mayhew. These fields are on the north side of the prairie, and directly in front of the mission houses.

They are beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north.

Casting your eye over the prairie, you discover here and there, herds of cattle, and horses, and wild deer, all grazing and happy. "This," said Dr. Worcester, as he passed Mayhew, on his way towards home, and towards heaven.—"This is the loveliest spot my eyes ever saw." The grass, which will soon be eight feet high, is now about eight inches, and has all the freshness of spring.

The prairie has very gentle elevations and depressions, which contain each from 100 to 1000 acres, and which, from a distance, resemble the undulating motion of the Atlantic, a few leagues from land, after a storm. An hundred horses and chariots could go abreast in any direction, and with almost any speed. As you proceed, Mayhew often almost wholly disappears; again it rises to view in still greater loveliness, half encircled with the oak, which, with the sycamore and mulberry, borders the prairie on all sides. Flowers of red, purple, yellow, and indeed of every hue, are scattered, by a bountiful God, in rich profusion, and in all the beauty and innocence of Eden, on each side of the path; and their fragrance is, as if the very incense of heaven were there offered.—You can stand in almost any place, and count flowers of ten or twelve different hues. The distance to Mayhew, which at first appears to be no more than a few hundred yards, is no less than two miles. And as you walk on, contemplating this lovely scene with all its interesting associations, your soul, or ever you are aware, will make you like the chariots of Aminadib.

"This," said one of the missionaries to me, "is the Lord's plantation. These are his fields.—These houses, these cattle, and these utensils, are also his. We are his servants, and hope to die in his service." The missionaries are laboring constantly, cheerfully, prayerfully, & with much of a spirit of self-denial. A school on a large scale is about to go into operation. Last week, Mr. Kingsbury assembled the chiefs & principal men of the district, and explained to them the nature and design of the school. To this one of the chiefs replied:—"I am not accustomed to make a talk with the whites, but when a man's heart feels glad, he can say it. We have listened to your talk. We never understood this business so well before.—We never before understood so well that the missionaries labor here without pay; but leave their farms & houses, and all for good of the Choctaws. The Choctaws are ignorant. They know when day come, and when night come. That all they know." He wished, when I returned to the north, through the great cities, I would say to the white men,—"You are our fathers. We are poor and feeble. Fathers must provide for the children. When these missionaries die, send more. We expect to die in our old habit; but we want our children do better."

WILLIAM GOODELL.

CONVERTED HEATHEN YOUTH.

To the Editor of the (N.Y.) *Missionary Register*.

DEAR SIR.—Many of your readers will, I think, be interested in the perusal of the following letter from one of the pupils of the Rev. Mr. Scudder, Missionary at Ceylon. By the bounty of one or more ladies, unknown to me, the boy is educated, and at their request bears my name. Dr. Scudder speaks of him as a youth of very decided piety, and though but about 15 years old, of great use to him in his arduous work. The sentiment and expression of the letter, written first in the Tamil, and translated by himself, are altogether superior to any thing of the kind I have seen, and does honor to the Missionary cause. In the copy I send you I have found it necessary to make two or three verbal alterations; much fewer than is usually necessary in letters written by boys of his age, educated in our own schools. The punctuation I have supplied entirely, there being none in the Tamil written language.

My object in making this letter public, is, if possible, to induce some of your readers to adopt the plan which promises so much success, of aiding Mr. Scudder, and our Missionaries abroad, in the support of boarding schools of native youth.—

The Choctaws are ignorant. They know when day come, and when night come. That all they know."

REV. AND DEAR SIR.—By the mercy of the

Lord, I was brought into the care of the Rev. D. Poor, at Tillipally, who gave me much religious instruction; but I did not then think much of those

great and serious things which have since engaged

my attention.

When I had been about two years

and six months at Tillipally, Dr. Scudder (since

the Rev. J. Scudder) arrived there, and Mr. Poor

put me into his care. Dr. Scudder communicated

to me, that a Mr. Whipple, minister of the gospel

in America, wished to support a boy in this place,

under the care of Dr. Scudder, by the name of

Whipple, and asked me if I deserved that name;

but I felt I was not worthy of it. I was, however,

taken and supported. What a great act of com-

passion it is, that you should feed and clothe me,

a poor boy and put me under Christian instruc-

tion. I feel it my duty to be grateful to God and

to you, lest this charity should condemn me. Dr.

Scudder took me, with some other boys, to go and

live with him at Panditeripo. He very often ex-

horted me while at Panditeripo. After a length

of time, I thought how Jesus Christ, the Son of

God, shed his blood on account of my sins. I re-

pent of my sins, and received Jesus Christ as

my Saviour. I since wished to receive the Lord's

Supper, and did receive it. My friends and others

ridiculed me saying, "Ah! have you received the

Coomoongar?" [Word used for Communion.]

But the hope that Jesus was my Saviour, sup-

ported me, so that I was not ashamed. I told

them, that if you will forsake your sins, repeat

them, receive Jesus Christ as your Saviour, become

partakers of his table, and love him, you will go

to heaven at your death. But if you do not do so,

when you die you must forever dwell with devils in hell. But they laughed at what I said. Dr.

Scudder directed me with some other boys, to go to

carry tracts written on ollas, and read them to the

heathen twice a week, which we continue to do

accordingly. Some of these stiff-necked people

do not like to hear about Jesus Christ, some at-

tempt to strike us when we go to read to them, &

some said to me, "You, a beef-eater, are you come to teach us?" Others tauntingly say to us, "Are you gone from our religion for food and clothing?" But I was not ashamed of these things. Some persons asked me if it was no sin for Christians to kill

bullocks, sheep and fowls, and for food to kill them while they shiver and struggle for life? In

reply to their questions, I put them another question, "Is it no sin?" said I, "to kill creatures in sacrifice to your lifeless idols?" They allowed it was sinful. I told them God made all things for man, and permitted us to eat what we needed, & therefore it was no sin for us to kill creatures for food. When I asked them how they expected to go to heaven, they said that if they bathe in sacred waters, boil rice at their temples, and give alms to the poor, their sins would be expiated. But if you commit a crime against the government," said I, "and then bathe in sacred waters, go to temples, or give alms, will the governor not punish you?" "yes," answered they. "Having sinned against God, now by what way can you go to heaven?" In answer to my question, either by fear or scoff, they pointed me to a great road that was near the place, seeming to say by their gestures, if you want a way to heaven, there is one. I told them, that when we were great sinners, Jesus Christ the Son of God came into this world, suffered much, and died on account of our sins; that if they leave off worshipping the devil, and receive Jesus Christ as their Saviour, they would go to heaven, and if they do not do so, they must go to hell. I continue

ment of the awakening, have begun to call on the name of the Lord in their families. All the subjects of this work, much the largest proportion, previously, were persons of moral character; but some were decidedly immoral. The number that has been examined for admission into the church as the fruit of this revival, is about 50 in all, have manifested a hope. Of those that were known to be called or awakened, 6 have long since looked back, & returned to a life much more dreadful than that in which they were before the awakening. Of those who have made a profession, it is believed by the writers that they continue to sustain a Christian character in the view of men, and so to walk in the way of the Lord, as they have received him. As to the general character of the work, it may be said to resemble that of other revivals. Nothing peculiar to the views and exercises of the subjects has appeared. No extraordinary and decided revivals in the vicinity, have been employed to excite religious attention.

Before and during the revival, the same documents were preached that are commonly preached in New-England, and which, it is believed are the strictures of the Bible. Aside from an unusual desire to attend religious meetings as often as once a week, nothing like enthusiasm has appeared. The meetings of opposition fell harmless at the feet of the cross. It is true that religious meetings in the winter past, in this place, were frequent; they were the result of a simultaneous interest, which it is believed was from heaven. Few, if any, of the subjects, manifested great and peculiarity of mind on account of their danger of misery, though they fully believed in the certainty of future and interminable punishment: nearly all expressed a deep and distressing consciousness of personal sin and guilt. Generally the convictions continued two or three weeks; in some instances a much larger time. In cases this hope was permanent and uniform, in others often interrupted, and almost, by degrees, extinguished. The subjects appear to understand and cordially to embrace the Gospel system of doctrines as held by our church. On no mortal and important doctrine has there been a

BOSTON RECORDER.

SATURDAY, JULY 20, 1822.

ANS OF ZION.—A Sermon, delivered in the Independent Congregational Church, of Charleston, S.C. Sabbath Evening, Feb. 10, 1822, before the Auxiliary Education Society, of South Carolina.—By ARTEMAS BOIES, A. M. Pastor of the Second Presbyterian Church, Charleston, S. C.—And a vision appeared to Paul in the night; he stood a man of Macedonia and prayed him, saying, come over into Macedonia and help us.—*Act. xvi. 9.*

Every indication of increased attention to the claims of Zion among our fellow Christians of South, will be regarded with pleasure by the churches of New-England. The distance that has divided the two great sections of the country, is almost annihilated by means of that spirit of benevolence which renders a holy intercourse as necessary and frequent. The Sermons & the lectures, which are issuing from time to time from southern presses, augur well to the interests of religion, while they are highly creditable to the intelligence and piety of their authors. We desire more gratification than we dare to express, in the periodical papers and occasional discourses that reach us from beyond the Potowmack; because they inspire a strong confidence that the givers and the aims of all the pious there, will be brought into effort, & form powerful auxiliaries to the various benevolent institutions that are in successful operation in the more northern parts of the country.

We have read the sermon before us with pleasure. It is a useful tract, and can hardly fail to go in proportion to the extent of its circulation. It embodies many facts, not indeed novel to those who are in the habit of reading the annual reports of education societies, but by no means sufficiently known; much less, sufficiently felt by the great mass of community; and yet of vital importance to the argument on which the prospect of raising the number of faithful and able ministers depends. It will be in our power only to give a general analysis of the sermon, & a few short extracts. The sources of the too prevalent indifference, to the prosperity of Christ's kingdom, are alluded to in the introduction very happily:

“Shall we say that avarice, cold unflinching avarice, has barred the human heart against the claims of Zion? No, brethren—there is scarce a soul so solid, who is not generous when his heart is touched. The beneficence which is directed towards the poor, the sick and the helpless—the willing and the liberal tribute that is given, when our country calls for aid—the streams of benevolence which are flowing into the institutions of science, and the asylums of the wretched and the immense sums, that are cheerfully given to support the pride and luxury of mankind, are such as show the human heart is not so solid as is generally supposed. What then is the cause of Zion? It is the unfortunate general impression that the objects, for which Christian benevolence is demanded, are unimportant objects, that the wants of the Church are real wants.”

He has given this subject in its just light, Mr. Boies, to consider 1. Who are those that call Christian aid? 2. To whom this call is addressed? 3. How can it be answered? The concluding remarks of Mr. Boies, could not have been heard without deep feeling, and cannot be read without profit:

“In closing my remarks on the present occasion, I do it with anxiety and trembling. The magnitude of the subject presses on my view, in a clearer and more overwhelming light. On earth it has as yet awoken but a feeble interest. In Heaven it has ever borne an universal and supreme importance. There the recovery of a sinner has created a general song of joy, and there the rising glory of Messiah's kingdom is surveyed with elevated and rapturous emotions. The period in which we live, is a period of delightful omen to the friends of the Cross. The king of Zion is travelling through the earth in ‘the greatness of his strength.’”

In His path, we behold the first dawning light of a ‘brighter day.’ Yet how dark, how cheerful, is by far the greatest part of the world. And as the ‘sun of righteousness’ pours his splendor on some portions of the church, a still deeper gloom seems to hang over those who are sitting in the shades of spiritual death. From the examination which has been made into the religious condition of our country, we find that ‘much land remains to be possessed;’ land too where the mist of ignorance and delusion, appears almost as dense as that which covers the plains of India. Thousands and tens of thousands within our borders, are demanding our sympathy and our aid; they are strangers to the privileges which we enjoy; and to the prospects of future felicity which we indulge. They are sighing under the bondage of their sins, and groping their way to the habitations of final despair. No spiritual guide is seen, leading them in the path of wisdom and of life; no watchman stands by them, to warn them of their danger, to raise the ‘standard of the Lord as the enemy comes in like a flood.’ Can this picture be viewed with apathy? Can the pathetic appeal which their necessities present, be heard and forgotten? Shall an immortal perish through neglect? Perish when Jehovah summons us to his relief; and when a trifling effort on our part will convey to him the words of eternal life. But when such facts as we have exhibited this evening, rise up to our view, we are not permitted to doubt what will be the end, not merely of one, but of millions of immortals, unless something is speedily done in their behalf. We see the cry of expiring sinners and of weeping saints, ‘come over into Macedonia and help us.’ We see the dark cloud of heathenism, beginning to settle over some districts of our country, and forewarn us, that nothing

but prayerful vigilance and powerful exertion, on the part of Zion's friends, will rescue this western world from the bloody rites and frantic scenes of idolatry. We see the march of truth; the victories of the Cross, and the shrinkings of infidelity around us. The church in every section of the earth seems to lift a signal, that it is the beginning of her glory; that it is the hour of effort; that the morning of her millennial triumphs has come. The faithful of the Lord are assembling around the standard of Messiah; they are beginning to feel that it is a day of extraordinary interest, and demands extraordinary exertions and sacrifices; that whilst the Christians still slumber at his post, the enemy is at work; his empire unconquered; his throne unshaken. This sentiment must pervade every heart that respects the welfare of the Redeemer's cause. This cause will go forward, it will be enriched by the prayers and the labors, and the aims of its friends. We may shut our eyes against its necessities; we may close our ears against its appeals; we may stand still & see its sublime achievements; we may bury the talents which it demands in the earth, and waste the funds which it solicits ‘in idleness living’—But we cannot arrest its progress, or hinder its future glory. God will raise up instrumentality to its interests in our stead, and they shall be clothed with the high honor of being ‘workers together with him’ in the erection of his kingdom. They shall shine hereafter in that bright host who ‘have turned many to righteousness,’ whilst no heir of Heaven will stand up on the shores of eternity to ‘call us blessed;’ no spirit, redeemed by our instrumentality appear as a gem in our immortal crown. Saviour of sinners, thy blood flowed in this great and good work. Save us from the crimson guilt of, withholding from thee, what thy mercy has procured, and what thy cause demands.

LATEST MISSIONARY INTELLIGENCE.

[By the ship *Rasselaz*, arrived at this port, we have received our London Magazine for the month of June last, which enables us to give the following interesting abstracts:—

ANNIVERSARIES OF RELIGIOUS CHARITABLE SOCIETIES IN LONDON.

Wesleyan Missionary Society.—April 24. The London District Auxiliary, held its annual meeting, preparatory to the annual meeting of the Parent Institution.—£63 were collected. April 26. Three sermons were preached at different chapels, by Rev. Messrs. James, Clark and Moore.—£136 were collected. April 28. Sabbath.—Fifty-eight sermons were preached at various chapels in London and its vicinity, which produced contributions amounting to £578. April 29.—The annual meeting of the Society took place; J. Butterworth, Esq. in the chair. The Report was read by Rev. J. Bunting, one of the Secretaries; and resolutions were moved, seconded and passed. The collection and donation connected with this meeting, amounted to £424. Among the speeches on this occasion, we notice the names of Lord Gambier, Dr. Steinkopf, and Rev. Theo. Blumhardt, of Basle.

Church Missionary Society—22d Anniversary.

—April 29. The annual sermon was preached by Rev. Marmaduke Thompson, East India Company's Chaplain at Madras, from John 4. 34—36. April 30. The annual meeting was held in Freemasons' Hall; Lord Gambier in the chair. The Report was read by the Secretary. The collections at these two meetings amounted to £389 7s. The whole receipts of the year, as appeared from the Treasurer's Report, amounted to £32,975 9s. 7d—about £2000 more than were received last year. Some of the Addresses delivered on this occasion, may appear in the Recorder hereafter.

British and Foreign Bible Society—18th Anniversary.

—May 1. The annual meeting was held at Freemasons' Hall; Lord Teignmouth in the chair. Report read by Rev. W. Deatly. There

have been issued the past year, of Bibles, 118,776; of Testaments, 136,973; total, 255,739; making the total issued by the Society, from the beginning, nearly three millions and a half. The Receipts of the year were £103,600 17s. 1d. The Payments of the year, £90,445 6s. 4d. The Meeting was addressed by various gentlemen, as usual, in strains of glowing eloquence. The speeches of Rev. Mr. Morod, Secretary of the Protestant Bible Society of Paris; and of Rev. Mr. Blumhardt, we hope to give our readers hereafter.

Prayer-Book and Homily Society—10th Anniversary.

—The annual sermon was preached by Rev. E. Burn, of Birmingham. At the annual meeting, Lord Calthorpe was in the chair. The Receipts of the year were £2056 15s. Payments, £1850 3s.

United Brethren.—An annual sermon was

preached on the 2d May, in behalf of the missions supported by this denomination of Christians, by Rev. L. Richmond, from 1st Thes. 1. 23. They have nearly 170 laborers in the field; and enumerate in their congregations, 32,000 converts. The collection taken up at this time amounted to £70 12s.

Jesus Society—14th Anniversary.

—The Rev. G. S. Faber preached the sermon, on Thursday morning, 18th April, from Isa. 60, 1—5. £67 2s. 2d. were collected. The annual meeting of the Society was held the 2d of May. The Lord Mayor took the chair, and opened the meeting.

Addressess were made after the reading of the Report, by Lord Calthorpe, Mr. Wilberforce, Lord Gambier, Rev. G. Simeon, L. Way, J. Brown, W. Cunningham, L. Richmond and others.

The collection after the meeting, amounted to £134.

The total receipts of the year, were £11,220 10s. 1d.

Exceeding those of the preceding year, £920 6s. 1d.

The payments of the year were £10,049 19s. 6d.

Hibernian Society—16th Anniversary.

—The annual meeting was held May 4. His Royal

Highness, the Duke of Gloucester in the chair.

After the Report had been read by one of the Secretaries, Rev. B. Ricketts, the meeting was ad-

dressed by the Earl of Gosford, Rev. G. Clarke,

Lord Calthorpe, Rev. Dr. Randolph and other gentle- men of distinction. The collection amounted to £183 8s. 6d.

The Receipts of the year were £5,372 5s. 6d.

the payments £6,250, 9s. 10d.

This Society has already done much for the instruc-

tion of the benighted Irish; & other Societies are

laboring earnestly in the same field of moral desola-

tion. By schools alone, will Ireland probably be re-

coved from the superstition & ignorance that now

degrade her.

Sabbath School Union—Established in 1803.

Connected with this Institution are 5637 schools;

50,375 teachers; 656,542 scholars; of these have

been first reported the past year, 622 schools, and

128,869 scholars. The Receipts of the Society

have been £1762 4s. 5d.; the payments of the

year, £1532 1s. 9d.

Naval and Military Bible Society—2d Anniversary.—Annual meeting was held May 7th; Lord Gambier in the chair. £194 were received at this meeting, after the reading of the Report and the addresses. The total receipts of the year were £2040 4s. 2d. The payments £2065 10s. 8d.

London Missionary Society—28th Anniversary.

Sermons were preached in behalf of this Society, by the Rev. Dr. S. Hanna, of Belfast; Rev. Timothy East, Birmingham; Rev. W. Wilkins, Abingdon; Rev. J. A. Stevenson, Somerset; Rev. C. Malan, Geneva, in French; Rev. Mr. Davies, and Rev. Mr. Owen, in Welsh. The annual meeting of the Society was held at Surry Chapel: W. A. Hankey, Esq. in the chair. The Report was read by the Rev. G. Burder. Addresses were made by Rev. Dr. Bogue, Rev. J. Hughes, Maj. Gen. Pritzler, Rev. J. Leischield, Lord Gamier, Mr. Wilberforce, Rev. I. East, Rev. C. Malan, Rev. Dr. Collyer, Rev. Mr. Robertson, Rev. J. A. Coombs, Rev. J. Bunting, Rev. J. Campbell, Lieut. Jacobs, C. Metcalf, Esq., Rev. Dr. Waugh, B. Shaw, Esq. and Rev. Dr. Winter. The collections after the several sermons and the annual meeting, amounted to £1632, 6s. 6d. The receipts of the year, amounted to £29,437—exceeding those of the preceding year £3263—The expenditure however amounted to £40,279—almost £11,000 more than the receipts.

Religious Tract Society—23d Anniversary.

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Hibernian Society—16th Anniversary.

POET'S CORNER.

For the Boston Recorder.
HYMN.

Eternal God! supremely wise!
Nature's great, sovereign Lord!
Where'er we turn our rolling eyes,
On every side new wonders rise
Thy goodness to record.
The smiling spring all soft and light,
Expanding many a flower,
The summer's sun intensely bright
And autumn's storms, and winter's night,
Alike declare thy power.
The crystal streams, the fruitful trees,
Supplying daily food,
The softening rain, the cooling breeze,
The waving fields, the flowing seas,
Proclaim that thou art good.
Since 'tis by thee, great God, alone,
We live, we breathe, we move,
For all the mercies thou hast shown,
We would be grateful, we would own
Thy rich, parental love.
The morning and the evening prayer,
To thee shall still be given;
And may it be our constant care,
To watch each thought, to shun each snare,
That tempts our feet from Heaven. J.

MISCELLANY.

For the Boston Recorder.

UNIVERSITY OF VERMONT.

Catalogue of the Officers and Students of the University of Vermont, in Burlington, May, 1822.

CORPORATION.

His EXCY. RICHARD SKINNER, ex-officio.
Hon. D. AERO. A. BUCK, A. M. ex-officio.
Rev. DANIEL HASKELL, A. M. ex-officio.
JOHN POMEROY, M. D.
Hon. TRUMAN CHITTENDEN.
HEMANT ALLEN, Esq.
Hon. JAMES PENNIMAN.
SAMUEL HICKOK, Esq.
Hon. FERA MEECH.
Guy CATLIN, Esq.
Hon. TITUS HUTCHINSON, A. M.
Rev. CALVIN YALE, A. M.
WILLIAM NUTTING, Esq. A. M.
WILLIAM BAXTER, Esq.
Hon. WILLIAM A. GRISWOLD, A. M.
Hon. SETH WETMORE,
Rev. JOEL CLAPP, A. M.
(Vacant.)

FACULTY.

Rev. DANIEL HASKELL, A. M. President.
JAMES DEAN, A. A. S. Professor of Mathematics and Natural Philosophy.
LUCAS HUMBLE, A. M. Professor of the Learned Languages.
JOHN POMEROY, M. D. Professor of Surgery, and the Theory and Practice of Physic.
NATHAN R. SMITH, M. D. Professor of Anatomy and Physiology.
ARTHUR L. PORTER, M. D. Professor of Chemistry and Pharmacy.
WILLIAM PADDICK, M. D. Professor of Botany and Materia Medica.

SUMMARY OF THE CATALOGUE.
SENIOR SOPHISTERS, 3; JUNIOR SOPHISTERS, 5;
SOPHOMORES, 10; FRESHMEN, 9. Total, 27.

REMARKS.

DURING the late war the course of instruction was suspended in the UNIVERSITY, for the term of eighteen months, the students were dispersed and generally joined other colleges; and for more than one year, the College Edifice was occupied by the soldiers of the United States. This fact, which undoubtedly, with those who knew not the circumstances of the case, brought an odium upon the Institution, needs explanation. The Corporation, previously to the suspension of the course of instruction, were deeply in debt. Burlington was the seat of a camp, and exposed to the incursions of the enemy: once it was bombarded, the inhabitants were agitated by frequent alarms; & twice, most of those who lived in the village, removed the greater part of their furniture into the adjacent country. To a place so situated, students would not be likely to resort; and, accordingly, the number of scholars was continually decreasing. Arms, belonging to the United States, were deposited in the vacant rooms of the College Edifice, and a guard of soldiers was stationed around it, through which the students were obliged to pass and repass; and all this, in opposition to the remonstrances of the Faculty. And finally, the commanding General declared, that a large number of soldiers were expected to winter in Burlington, that the Barracks were cold, and could not be inhabited, that he must have the College Edifice; and that, if it were not rented to the United States, perhaps he should be obliged to take possession of it by force.

The money received from the United States, was chiefly expended in putting the building in a complete and handsome state of repair, and in discharging the debts of the institution.

To resuscitate the University, at the close of the war, was a more difficult undertaking, than to raise it from an entirely new beginning; and it should be considered, in regard to the number of its students, as it had been six years in existence. Since it was re-organized, also, it has encountered serious difficulties. In addition to the fact that neighboring institutions chiefly had engrossed its natural sphere of patronage, a large amount of debt, unexpectedly came against it, arising out of the erection of its costly Edifice. Lands, subscribed for the purpose, were put into the hands of the agent for completing the building, a number of years since, to sell, which it was expected, would cover the expenditures. These lands were owned in common with several other persons; the concern was a complicated one; and it was not until late of that the Corporation were fully ascertained of the fact, that they owed a large sum to the agent for finishing the College Edifice.

In the spring of 1821, the debts of the Institution amounted to about ten thousand dollars, and the prospect of being able to pay them, and to carry on the course of instruction was so small, that the President resigned; and, at the anniversary commencement of the same year, the Professor of Mathematics and Philosophy, also resigned. One acting Professor and a Tutor remained, who, with some assistance from a President pro tempore, carried on the course of instruction during the last term. But so little prospect remained of the regular continuance of the Institution, that a considerable number of the students, chiefly from the two upper classes, took dismissals and went to other Colleges; and only two joined at the regular period for receiving freshmen. If no dismissals had been taken, and if an equal number had joined at the last commencement, to that which joined the year before, there would now have been forty members of the Institution.

At a meeting of the Corporation, at Montpelier, during the last session of the Legislature, they formally resolved, that, unless that body should afford them aid, they should suspend the course of instruction. When they met, soon after, at Burlington, to carry their resolution into effect, the inhabitants of that place came forward, and by efficient aid, enabled them to continue instruction with a fair prospect of success.

Within six months past, debts against the Institution, to the amount of between eight and nine thousand dollars, have been discharged; and an annual subscription, for five years, has been raised, which is sufficient, with the resources of the University, to pay off its debts, and to support it respectably during that time. At the end of this period, the increased rent of the lands, without any

increase of students, will enable the Corporation to continue instruction, upon its present establishment; so that the public may consider the question respecting the regular continuance of the UNIVERSITY OF VERMONT, as entirely at rest. To enable to do all that would be desirable, would indeed, require that its present resources should be increased; though its funds alone must, ultimately, afford it a handsome support. Less than a third of its lands, which amount nearly to 30,000 acres, have been leased for an annual rent of fifteen hundred dollars; & the demand for them is increasing.

Seven students have united with the Freshman Class, since the commencement of the present term, at a season of the year when few young men enter College; and this circumstance is regarded as an indication that, on being assured of its stability, a respectable portion of the public is disposed to patronize this Institution.

Lectures are annually delivered, in the seminary, on Natural Philosophy and Astronomy, on Chemistry and on Botany. The first course is free of expense to the students. If they choose to attend the last two courses, they pay a small fee to the Professors, in these departments.

The charge for tuition, room-rent and the use of the Library is twenty dollars a year, which is probably less than at any other College in New-England. Board may be had from one dollar to one dollar and fifty cents per week. At one dollar and twenty-five cents per week, the board of a student, during the thirty-nine weeks of term time, would amount to \$48.75 annually.

The vacations are from Commencement, four weeks, and from the second Wednesday in December, nine weeks.

MEDICAL DEPARTMENT.

For many years, it has been in contemplation to provide, in this Institution, for a course of Medical education; and long since one Medical Professor was appointed, and a considerable time since a second; and some lectures have been, from time to time, delivered. The disasters which have befallen the University have prevented the complete organization of a Medical Faculty, until within the past year; and arrangements have been since making which are now completed, for commencing a course of instruction in this important department.

The Lectures will commence, at the Medical Hall, in the University, on the first Monday of September next, by the following professors; and will continue for about twelve weeks, with a lecture every day.

NATHAN SMITH, M. D. of New-Haven, Conn. Theory and Practice of Physick, Surgery and Obstetrics.

NATHAN R. SMITH, M. D. Anatomy & Physiology. ARTHUR L. PORTER, M. D. Chemistry and Pharmacy.

WILLIAM PADDICK, M. D. Botany and Materia Medica.

JAMES DEAN, A. A. S. Natural Philosophy.

An anatomical museum is provided, which contains some valuable and interesting specimens. The Professors of Chemistry and Philosophy, have each an apparatus, sufficient to perform every important experiment, in their respective departments; and the Professor of Botany has a large collection of dried specimens of different kinds of plants, which will aid in that branch, at a season of the year, when they cannot conveniently be obtained from the fields.

The price of a ticket, for an attendance on all the Lectures of the above named Professors, will be 40 dollars.

Medical students can obtain board, on the same terms as the other students. Rooms, if necessary, can be had in the College Edifice, free of expense.

Provision is made for obtaining subjects from a large and distant place.

Medical degrees will be conferred, on the same terms as in other similar Institutions. Those who have attended one course of Lectures at any regular Medical Institution, will, by completing their second course here, receive degrees, in the same manner, as if their first course had been attended here.

COURSE OF STUDIES.

In order to admission into the UNIVERSITY OF VERMONT, the student must have read Clark's Introduction to the Making of Latin, the whole of Virgil, Cicero's Select Orations and the Greek Testament; and he must understand the fundamental Rules of Arithmetic.

The annual Commencement is on the second Wednesday of August. The usual time for examining the candidates for admission, is the day previous.

It is important that students should be well fitted; and in order to it, that they commence their studies seasonably, under some competent instructor.

Students from other Colleges must produce a certificate of their regular dismission, and submit to an examination.

N. B. In all cases, bonds are required, to secure the payment of Tuition.

Freshman Class.—Sallust, Cicero de Senectute and de Amitia, Horace, Graeca Minor, Neilson's Greek Exercises, Adam's Roman Antiquities, Murray's Grammar and Exercises, Blair's Rhetoric abridged and Hutton's Arithmetic.

Sophomore Class.—Cicero de Oratore, Livy first five books, Graeca Majora, Geography, Hedge's Logick, Hutton's Algebra & Geometry, Walker's Rhetorical Grammar and Hutton's Trigonometry and Conic Sections.

Junior Class.—Tacitus's History, Graeca Majora finished, Enfield's Philosophy, Kain's Elements of Criticism, Paley's Moral Philosophy and Chemistry. Attend Lectures on Experimental Philosophy and Chemistry.

Senior Class.—Cicero de Officiis, Stewart's Philosophy of the Human Mind first and second volumes, Butler's Analogy, Paley's Evidences, Vattel's Law of Nations, Campbell's Philosophy of Rhetorick, Tytler's Elements of History, Greek Testament critically, and review Mathematics.

For the Boston Recorder.

ON UNFAITHFULNESS IN THE MINISTRY.

The importance of the Gospel Ministry is generally felt and acknowledged. Yet, it is presumed, that there are many, even among the clergy, who have but inadequate ideas of the vast responsibility attached to the clerical character. Many by their conduct give us reason to suppose, that they think writing and preaching sermons, and administering divine ordinances, to be all that is required of them. That those clergymen who profess to believe in the doctrines of grace, and the necessity of faith and repentance, and who have just views of the value of an immortal soul, should adopt such a notion, is wholly unaccountable. Yet strange as it may seem, there are many who after having written a good sermon, and delivered it perhaps with some energy, seem to say, "I have delivered my message; I have rid my garments of your blood; and if you perish, you alone must bear it." But is this all a minister has to do? Is this imitating his Divine Master who went about doing good? Can such a man be said to be faithful to the flock over which he is placed as an under-shepherd, and to the great shepherd and bishop of souls? Is this spending and being spent in the cause of Christ? Is this doing all that in him lies for the salvation of sinners? Far, very far from it. He has very much labor to perform. He must know his flock, and where they live. He must go from house to house; teaching and exhorting with all long-suffering. He must be personally acquainted with each individual under his care. He must know their religious character; else how can he adapt his public instructions to their necessities. He may indeed, "draw a bow at a venture," and the arrow may sometimes reach the heart of a sinner; but it is believed the instances will be rare. Perhaps some will say, they cannot write two sermons in a week, and the pressing wants of your have, for many days,

spend much of their time abroad. But the landable custom of exchanges will remedy this evil. The minister should be the guide, the counsellor, the confidential friend of his people. For this purpose he should render his visits profitable. Never should he enter a house, without leaving there a lesson of instruction. When any instance of awakening occurs in his parish, instead of happening to hear of it, and then neglecting till he has forgotten the case, and the subject has cast off conviction, taken refuge in false hopes, or embraced error, the faithful pastor is the first to know it, and hastens like an angel of mercy to pour the balm of Gilead into the wounded spirit, and point the desponding sinner to the cross. Nothing can be more effectually calculated to awaken the tender sensibilities of the affectionate pastor, than the affecting cry, "what hast I do to be saved?" Sensible of the infinitude of a soul, and deeply feeling his own responsibility, he trembles lest he should "doubt with untempered mortal," and cry "peace, peace, when there is no peace;" or by his neglect, occasion the death of an immortal, for whom Christ died. He therefore watches over the agitated sinner, with the same anxiety, that the physician watches the progress of a disease. It is neither natural nor easy, to ask counsel of a stranger; and if an minister never sees his people, but from the desk, how can he gain their love and confidence? How will the young be endeared to him as children, the elder as fathers and brethren? He professes to devote his life to the service of his people, for which he is eating their bread; but if he is often seen in the social circle, where the name of Christ is never heard; if he is sitting at his ease, digging deep into human science, or engrossed in his own secular concerns, how can he answer it to his people, his conscience, or his God?

laid, with prayerful solicitude upon my heart; and I rejoice to be the almoner of his bounty, however small, who is willing it should be lodged in your treasury. It is certainly of the utmost importance, that each part of that mighty building of God, which the religious public are erecting in this country, should go forward with a simultaneous and uniform progress, and maintain its fit proportion to every other. In this building, not to deprecate the importance of other benevolent and religious societies, let me suggest the opinion of a private individual, that your Society is, and must be, the grand and central pillar which collects, sustains and harmonizes the whole. I am unable to see how the benevolent plans of this day can possibly succeed, to any extent, beyond the prosperity of those societies which prepare young men to preach the gospel. We may circulate the Bible round the world, with comparatively very little effect, while unaccompanied by the heralds of the Cross; for it is "by the foolishness of preaching," after all, that God is pleased chiefly to save them that believe. We talk about foreign missions—several have gone, whose places must soon be supplied by others and whose numbers, in all probability, must, long before that, be greatly increased; while, from time to time, new fields must be opened and peopled with missionary laborers; but who, who will be found to go, if your Society be not stoutly sustained and ably endowed? let it not be said that many young men among us, prepared to preach the gospel, are willing and ready to devote their lives—for who with Christian feelings, can think of leaving 7,000,000 immortal souls in these United States, "the land of his nativity,—the home of his ancestors," wholly destitute of any religious teacher, to go half round the world in quest of health? What Christian preacher, I ask however devoted, could think of doing it without the deepest regret? Or what Christian community could thrust him away without sorrow? And when he puts his foot on board the gallant ship, destined to waft him to a foreign shore, can he help feeling an anxious inquiry in his conscience, "With whom hast thou left those few sheep in the southern and western "wilderness?" The harvest is truly plenteous, but the laborers are few; and were not God the Lord of the harvest, the distressing want of able and faithful ministers, which we behold on every side of us, would be indeed alarming. Let me again then wish your Society eminent prosperity, as I hope or expect to see the cause of Christ greatly advanced, either at home or abroad, and the benevolent operations of this age and nation, to any considerable extent, gratifying the hopes of their pious projectors.

I am with much esteem and respect, Yours, &c.

CHANCEY G. LEE.

For the Boston Recorder.

OBITUARY.

Died at Warner, April 25th 1822, after a long sickness of several weeks, FRANCIS BAKER, youngest child of Rev. J. Woods, aged 11 years.

DODDRIDGE'S EVIDENCES.

CHEAP FOR DISTRIBUTION.

JAMES LORING, has for sale at his Booksellers, 2, Cornhill, price 25 cents, or two dollars per dozen in Board, or 63 cts. in leather binding, and on better paper—Three discourses on the Evidence of the Christian Religion. Designed for the benefit of young persons. By DODDRIDGE, D. D. To which is attached Extracts from several celebrated authors, on the Christian Religion.

The following respecting this valuable work, is extracted from a Memoir of Dr. Doddridge—

"They contain a judicious summary of the principal arguments in support of the Christian Revelation, and especially of those which prove the genuineness and credibility of the Biblical history. The author had the satisfaction of knowing that these discourses were the means of converting to the belief of our holy religion two gentlemen of distinguished abilities, who had been skeptical upon this head. One of them had endeavoured to prejudice others against the evidence and contents of the gospel, becoming zealous preacher of Christianity, as well as an ornament to it in his life and manners."

As above, Doddridge's Rise and Progress in Religion in the Soul, to which is added, an Appendix of Doddridge's Lectures on Prophecy, and the several branches of the mind, office, &c. &c.

July 1.

BROWN'S ANTIQUITIES OF THE JEWISH NATION.

WILL shortly be published, *Antiquities of the Jewish Nation*, carefully compiled from authorities, and their customs illustrated from travels. By the Rev. WILLIAM BROWN, Minister of Eakdalemuir. To which will be added, *A Dissertation on the Hebrew Language, in the Jewish Antiquities*. In two volumes.

The following are the Contents.

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July 6.

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